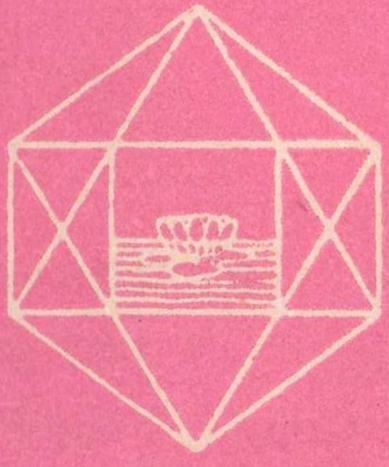
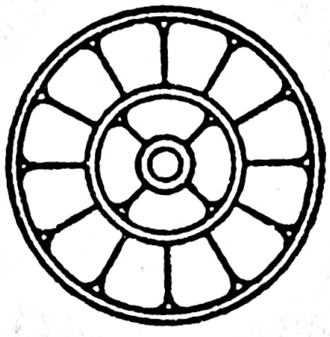
ALL INDIA MAGAZINE



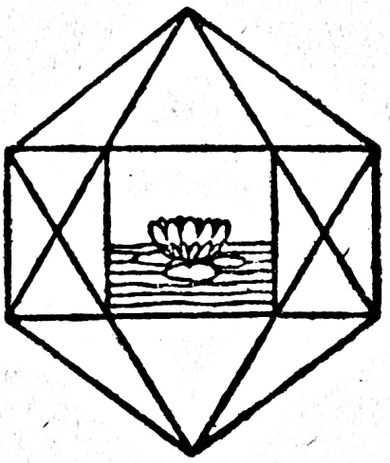
June 1973



The ego thinks of what it wants and has not. That is its constant preoccupation.

The soul is aware of what it is receiving and lives in endless gratitude.

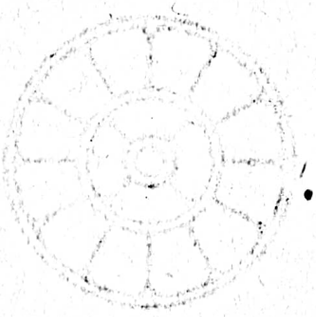
The Mother



All India Magazine

—Matter shall reveal the Spirit's face.

Vol. II No. 11 June 1973



CONTENTS

	Page
Editorial	
Prayer	
True Advaita	1
Inner Guru: Master of Yoga	5
Yoga: Direct Experience	14
Widen Yourself	15
Religion in Life	18
Today and Tomorrow	21
Information Letter	25

Our studies in Sri Aurobindo are rewarded at once by a double prospect: an integral comprehension of reality and a deep direct experience. Thus while one broadens his outlook unto the Reality that is equally present everywhere and embraces within its oneness the diversity of spirit and matter, one also deepens his inward penetration into the secret of eternal presence of the Divine within his heart, intimately guiding as the inward Guru from the centre of one's being. Philosophical quest seeking for the ultimate revelation of the supreme Truth and yogic self-opening unto the Master, the guiding God dwelling within us become complimentary to each other. These pursuits obviously are not mere adventures of thought: they become endeavours of our seeking souls towards some fulfilling realisation.

One surely needs practical self-improvements sustained by inspiring teaching that touch on our life and thought and action in order that he may prepare himself steadily for an ultimate fulfilment. For all that the words of the Mother, easy and intimate and loving and revealing, provide a deep insight and an assuring faith and confidence.

The present issue of the AIM offers selections from the writings of Sri Aurobindo and The Mother in this regard.

The Editor

PRAYER

To be a mirror, at once passive and perfectly pure, turned at the same time towards outer and inner things, towards the results of the manifestation and the origin of the manifestation, so that the consequences may be presented to the directing will, and to be, in addition, the realising activity of that will, this is, approximately, what a human being should be...To combine the two attitudes, passive receptivity and realising activity, is precisely the thing most difficult to achieve. And it is this Thou attendest from us, O Lord, and since it is attended by Thee from us, there is no doubt that Thou wilt give us the means to realise it.

For what has to be will be, even more splendidly than we can imagine.

O may Thy love go on becoming more and more ample in the manifestation, ever more sublime, profound, vast.

The Mother

(Prayers and Meditations: June 21, 1914)

TRUE ADVAITA

The real Monism, the true Advaita, is that which admits all things as the one Brahman and does not seek to bisect Its existence into two incompatible entities, an eternal Truth and an eternal Falsehood, Brahman and not-Brahman, Self and not-Self a real Self and an unreal, yet perpetual Maya. If it be true that the Self alone exists, it must be also true that all is the Self. And if this Self, God or Brahman is no helpless state, no bounded power, on limited personality, but the Self-conscient All, there must be some good and inherent reason in it for the manifestation, to discover which we must proceed on the hypothesis of some potency, some wisdom, some truth of being in all that is manifested. The discord and apparent evil of the world must in their sphere be admitted, but not accepted as our conquerors. The deepest instinct of humanity seeks always and seeks wisely wisdom as as the last word of the universal manifestation, not an eternal mockery and illusion, —a secret and finally triumphant good, not an all-creative an invincible evil, —an ultimate victory and fulfilment, not the disappointed recoil of the soul from its great adventure.

For we cannot suppose that the sole Entity is compelled by something outside or other than Itself, since no such thing exists. Nor can we suppose that It submits unwillingly to something partial within

Itself which is hostile to its whole Being, denied by It and yet too strong for It; for this would be only to erect in other language the same contradiction of an All and something other than the All. Even if we say that the universe exists merely because the Self in its absolute impartiality tolerates all things alike, viewing with indifference all actualities and all possibilities, yet is there something that wills the manifestation and supports it, and this cannot be something other than the All. Brahman is indivisible in all things and whatever is willed in the world has been ultimately willed by the Brahman. It is only our relative consciousness, alarmed or baffled by the phenomenon of evil, ignorance and pain in the cosmos, that seeks to deliver the Brahman from responsibility for Itself and its workings by erecting some opposite principle, Maya or Mara, conscious Devil or self existence principle of evil. There is one Lord and Self and the many are only His representations and becomings.

If then the world is a dream or an illusion or a mistake, it is a dream originated and willed by the Self in its totality and not only originated and willed, but supported and perpetually entertained. Moreover, it is a dream existing in a Reality and the Stuff of which it is made is that Reality, for Brahman must be the material of the world as well as its base and continent. If the gold of which the vessel is made is real, how shall we suppose that the vessel itself is a mirage? We see that these words, dream, illusion,

are tricks of speech, habits of our relative consciousness; they represent a certain truth, even a great truth, but they also misrepresent it. Just as Non-Being turns out to be other than mere nullity, so the cosmic Dream turns out to be other than mere phantasm and hallucination of the mind. Phenomenon is not phantasm; phenomenon is the substantial form of a Truth.

We start, then, with the conception of an omnipresent Reality of which neither the Non-Being at the one end nor the universe at the other are negations that annul; they are rather different states of the Reality, obverse and reverse affirmations. The highest experience of this Reality in the universe shows it to be not only a conscious Existence, but a supreme Intelligence and Force and a self-existent Bliss; and beyond the universe it is still some other unknowable existence, some utter and ineffable Bliss. Therefore we are justified in supposing that even the dualities of the universe, when interpreted not as now by our sensational and partial conceptions, but by our liberated intelligence and experience, will be also resolved into those highest terms. While we still labour under the stress of the dualities, this perception must no doubt constantly support itself on an act of faith, but a faith, which the highest Reason, the widest and most patient reflection do not deny, but rather affirm. This creed is given, indeed, to humanity to support it on its journey,

until it arrives at a stage of development when faith will be turned into knowledge and perfect experience and Wisdom will be justified of her works.

Sri Aurobindo

(The Life Divine, pp. 31-32)

The turmoil of mental (intellectual) activity has also to be silenced like the vital activity of desire in order that the calm and peace may be complete. Knowledge has to come but from above. In this calm the ordinary mental activities like the ordinary vital activities become surface movements with which the silent inner self is not connected. It is the liberation necessary in order that the true knowledge and a true life-activity may replace or transform the activities of the Ignorance.

Sri Aurobindo

(Lights on Yoga: pp. 46-47)

INNER GURU: MASTER OF YOGA

As the supreme Shastra of the integral Yoga is the eternal Veda secret in the heart of every man, so its supreme Guide and Teacher is the inner Guide, the World Teacher, *jagad guru*, secret within us. It is he who destroys our darkness by the resplendent light of his knowledge; that light becomes within us the increasing glory of his own self-revelation. He discloses progressively in us his own nature of freedom, bliss, love, power, immortal being. He sets above us his divine example as our ideal and transforms the lower existence into a reflection of that which it contemplates. By the inpouring of his influence and presence into us he enables the individual being to attain to identity with the universal and transcendent.

What is his method and his system? He has no method and every method. His system is a natural organisation of the highest processes and movements of which the nature is capable. Applying themselves even to the pettiest details and to the actions the most insignificant in their appearance with as much care and thoroughness as to the greatest, they in the end lift all into the Light and transform all. For in his Yoga there is nothing too small to be used and nothing too great to be attempted. As the servant and disciple of the Master has no business with pride or egoism because all is done for him from above, so

also he has no right to despond because of his personal deficiencies or the stumblings of his nature. For the Force that works in him is impersonal — or superpersonal — and infinite.

The full recognition of this inner Guide, Master of the Yoga, lord, light, enjoyer and goal of all sacrifice and effort, is of the utmost importance in the path of integral perfection. It is immaterial whether he is first seen as an impersonal Wisdom, Love and Power behind all things, as an Absolute manifesting in the relative and attracting it, as one's highest Self and the highest Self of all, as a Divine Person within us and in the world, in one of his—or her—numerous forms and names or as the ideal which the mind conceives. In the end we perceive that he is all and more than all these things together. The mind's door of entry to the conception of him must necessarily vary according to the past evolution and the present nature.

This inner Guide is often veiled at first by the very intensity of our personal effort and by the ego's preoccupation with itself and its aims. As we gain in clarity and the turmoil of egoistic effort gives place to a calmer self-knowledge, we recognise the source of the growing light within us. We recognise it retrospectively as we realise how all our obscure and conflicting movements have been determined towards an end that we only now begin to perceive, how even before our entrance into the

path of the Yoga the evolution of our life has been designedly led towards its turning point. For now we begin to understand the sense of our struggles and efforts, successes and failures. At last we are able to seize the meaning of our ordeals and sufferings and can appreciate the help that was given us by all that hurt and resisted and the utility of our very falls and stumblings. We recognise this Divine leading afterwards, not retrospectively but immediately, in the moulding of our thoughts by a transcendent Seer, of our will and actions by an all-embracing Power, of our emotional life by an all-attracting and all-assimilating Bliss and Love. We recognise it too in a more personal relation that from the first touched us or at the last seizes us; we feel the eternal presence of a supreme Master, Friend, Lover, Teacher. We recognise it in the essence of our being as that develops into likeness and oneness with a greater and wider existence; for we perceive that this miraculous development is not the result of our own efforts; an eternal Perfection is moulding us into its own image. One who is the Lord or Ishwara of the Yogic philosophies, the Guide in the conscious being (*caitya guru* or *antaryamin*), the Absolute of the thinker, the Unknowable of the Agnostic, the universal Force of the materialist, the supreme Soul and the supreme Shakti, the One who is differently named and imaged by the religions, is the Master of our Yoga.

To see, know, become and fulfil this One in our inner selves and in all our outer nature, was always the secret goal and becomes now the conscious purpose of our embodied existence. To be conscious of him in all parts of our being and equally in all that the dividing mind sees as outside our being, is the consummation of the individual consciousness. To be possessed by him and possess him in ourselves and in all things in the term of all empire and mastery. To enjoy him in all experience of passivity and activity, of peace and of power, of unity and of difference is the happiness which the *jiva*, the individual soul manifested in the world, is obscurely seeking. This is the entire definition of the aim of integral Yoga; it is the rendering in personal experience of the truth which universal Nature has hidden in herself and which she travails to discover. It is the conversion of the human soul into the divine soul and of natural life into divine living.

* * *

The surest way towards this integral fulfilment is to find the Master of the secret who dwells within us, open ourselves constantly to the divine Power which is also the divine Wisdom and Love and trust to it to effect the conversion. But it is difficult for the egoistic consciousness to do this at all at the beginning. And, if done at all, it is still difficult to do it perfectly and in every strand of our nature. It is difficult at first because our egoistic habits of thought,

of sensation, of feeling block up the avenues by which we can arrive at the perception that is needed. It is difficult afterwards because the faith, the surrender, the courage requisite in this path are not easy to the ego-clouded soul. The divine working is not the working which the egoistic mind desires or approves; for it uses error in order to arrive at truth, suffering in order to arrive at bliss, imperfection in order to arrive at perfection. The ego cannot see where it is being led; it revolts against the leading, loses confidence, loses courage. These failings would not matter; for the divine Guide within is not offended by our revolt, not discouraged by our want of faith or repelled by our weakness; he has the entire love of the mother and the entire patience of the teacher. But by withdrawing our assent from the guidance we lose the consciousness, though not all the actuality—not, in any case, the eventuality—of its benefit. And we withdraw our assent because we fail to distinguish our higher Self from the lower through which he is preparing his self-revelation. As in the world, so in ourselves, we cannot see God because of his workings and especially, because he works in us through our nature and not by a succession of arbitrary miracles. Man demands miracles that he may have faith; he wishes to be dazzled in order that he may see. And this impatience, this ignorance may turn into a great danger and disaster if, in our revolt against the divine leading, we call in another

distorting Force more satisfying to our impulses and desires and ask it to guide us and give it the Divine Name.

But while it is difficult for man to believe in something unseen within himself, it is easy for him to believe in something which he can image as extraneous to himself. The spiritual progress of most human beings demands an extraneous support, an object of faith outside us. It needs an external image of God; or it needs a human representative,—Incarnation, Prophet or Guru; or it demands both and receives them. For according to the need of the human soul the Divine manifests himself as deity, as human divine or in simple humanity—using that thick disguise, which so successfully conceals the Godhead, for a means of transmission of his guidance.

The Hindu discipline of spirituality provides for this need of the soul by the conceptions of the Ishta Devata, the Avatara and the Guru. By the Ishta Devata, the chosen deity, is meant,—not some inferior Power, but a name and form of the transcendent and universal Godhead. Almost all religions either have as their base or make use of some such name and form of the Divine. Its necessity for the human soul is evident. God is the All and more than the All. But that which is more than the All, how shall man conceive? And even the All is at first too hard for him; for he himself in his active con-

sciousness is a limited and selective formation and can open himself only to that which is in harmony with his limited nature. There are things in the All which are too hard for his comprehension or seem too terrible to his sensitive emotions and cowering sensations. Or, simply, he cannot conceive as the Divine, cannot approach or cannot recognise something that is too much out of the circle of his ignorant or partial conceptions. It is necessary for him to conceive God in his own image or in some form that is beyond himself but consonant with his highest tendencies and seizable by his feelings or his intelligence. Otherwise it would be difficult for him to come into contact and communion with the Divine.

Even then his nature calls for a human intermediary so that he may feel the Divine in something entirely close to his own humanity and sensible in a human influence and example. This call is satisfied by the Divine manifest in a human appearance, the Incarnation, the Avatara—Krishna, Christ, Buddha. Or if this is too hard for him to conceive, the Divine represents himself through a less marvellous intermediary,—Prophet or Teacher. For many who cannot conceive or are unwilling to accept the Divine Man, are ready to open themselves to the supreme man, terming him not incarnation, but world-teacher or divine representative.

This also is not enough; a living influence a

living example, a present instruction is needed. For it is only the few who can make the past Teacher and his teachings, the past Incarnation and his example and influence a living force in their lives. For this need also the Hindu discipline provides in the relation of the Guru and the disciple. The Guru may sometimes be the Incarnation or World-Teacher; but it is sufficient that he should represent to the disciple the divine wisdom, convey to him something of the divine ideal or make him feel the realised relation of the human soul with the Eternal.

The sadhaka of the integral Yoga will make use of all these aids according to his nature; but it is necessary that he should shun their limitations and cast from himself that exclusive tendency of egoistic mind which cries, "My God, my Incarnation, my Prophet, my Guru," and opposes it to all other realisation in a sectarian or a fanatical spirit. All sectarianism all fanaticism must be shunned; for it is inconsistent with the integrity of the divine realisation.

On the contrary the sadhaka of the integral Yoga will not be satisfied until he has included all other names and forms of Deity in his own conception, seen his own Ishta Devata in all others, unified all Avataras in the unity of Him who descends in the Avatara, welded the truth in all teachings into the harmony of the Eternal Wisdom.

Nor should he forget the aim of these external

aids which is to awaken his soul to the Divine within him. Nothing has been finally accomplished if that has not been accomplished. It is not sufficient to worship Krishna, Christ or Buddha without, if there is not the revealing and the formation of the Buddha, the Christ or Krishna in ourselves. And all other aids equally have no other purpose; each is a bridge between man's unconverted state and the revelation of the Divine within him.

Sri Aurobindo

(Synthesis of Yoga, pp. 55–60)

There is only one solution for falsehood.
It is to cure in ourselves all that contradicts
in our consciousness the Presence of the Divine.

The Mother

YOGA: DIRECT EXPERIENCE

Yoga is not a thing of ideas but of inner spiritual experience. Merely to be attracted to any set of religious or spiritual ideas does not bring with it any realisation. Yoga means a change of consciousness; a mere mental activity will not bring a change of consciousness, it can only bring a change of mind. And if your mind is sufficiently mobile, it will go on changing from one thing to another till the end without arriving at any sure way or any spiritual harbour. The mind can think and doubt and question and accept and withdraw its acceptance, make formations and unmake them, pass decisions and revoke them, judging always on the surface and by surface indications and therefore never coming to any deep and firm experience of Truth, but by itself it can do no more. There are only three ways by which it can make itself a channel or instrument of Truth. Either it must fall silent in the Self and give room for a wider and greater consciousness; or it must make itself passive to an inner Light and allow that Light to use it as a means of expression; or else it must itself change from the questioning intellectual superficial mind it now is to an intuitive intelligence, a mind of vision fit for the direct perception of the divine Truth.

Sri Aurobindo

(On Yoga: II Tome One, p. 174)

WIDEN YOURSELF

What do you mean by the words: "When you have difficulty, widen yourself"?

When I say "difficulty," I speak naturally of the difficulties on the way of Yoga, incomprehensions, limitations, things that are like obstacles preventing you from advancing. When I say "Widen yourself," I mean widen your consciousness.

Difficulties always come from the ego, that is to say, from the personal reaction, more or less egoistic, that you have towards circumstances, events, people that surround you and the details of your life. They come also from the feeling of being shut up within a shell as it were which prevents your consciousness from uniting with the higher and larger realities.

Because you may very well *think* that you want to be vast, you want to be universal, that all is the expression of the Divine, that you must have no selfishness—you can think many things—but that is not necessarily a cure. Because very often you know what you should do but you do not do it for one reason or another.

But when you have to face an anguish, a suffering, a revolt, a pain or a feeling of powerlessness—does not matter what, all the things that happen to you on the way and that are precisely the obstacles, then if you can physically, that is to say, in your body consciousness, have the impression that you

are widening yourself, unfolding yourself (don't you feel that you are something altogether folded, fold upon fold, like a piece of cloth folded, refolded and folded over again), then if you can feel that what immobilises you in your movement is like a piece of cloth folded too tight, too fast or like a packet much too tied up, much too closed and little by little, slowly you straighten the folds and you spread yourself out—you make yourself flat and wide, as large as it is possible for you to be, stretching yourself as far as you can, opening yourself, relaxing in an attitude of complete passivity, with what might be called "the face towards the light," (not to bend double upon one's difficulties, not to fold yourself around it, enclosing it, so to say within your person, but on the contrary opening yourself out as much as you can, as perfectly as you can, presenting your difficulty to the light, the light that comes from above), if you do that in all the domains—not merely mentally, for sometimes it is difficult and you may not succeed in it—if you imagine that you are doing it *physically*, almost materially, well, when you have at last unfolded yourself, spread yourself, then you will perceive that three-fourths of the difficulty is gone. After that just a little work of receptivity to the light, and the last quarter will disappear.

This is much more easy than to fight with the difficulty through thought, because if you begin to discuss with yourself, you will perceive that there

are arguments for and against which are so convincing that it is altogether impossible to extricate yourself without a higher light. In the other case you have not to struggle against the difficulty, you do not try to convince yourself; you simply open yourself out before the light, as if you stretched yourself on the sand in the sun and you allowed the Light to do its work. That is all.

The Mother

(Bulletin Vol. XIII, No. 2, pp. 53–57)

Our human consciousness has windows that open on the Infinite but generally men keep these windows carefully shut. They have to be opened wide and allow the Infinite freely to enter into us and transform us.

Two conditions are necessary for opening the windows:

1) ardent aspiration;

2) progressive dissolution of the ego.

The Divine help is assured to those who set to work sincerely.

The Mother

RELIGION IN LIFE

In the life of the ordinary man is religion a necessity?

In the life of the society it is a necessity, because it serves as a corrective to the collective egoism which would assume excessive proportions without this control.

The level of the collective consciousness is always lower than the individual level. It is very remarkable that when men gather in a group or meet in large numbers their intelligence seems to go down in proportion. Thus the consciousness of a crowd is much lower than the individual consciousness and the collective consciousness of the society is certainly lower than the consciousness of the individuals comprising it.

In the ordinary life, the individual, whether he knows it or not, has always a religion, but the object of his religion is sometimes quite of an inferior order; the god he adores may be the god of success or the god of money, the god of power or simply a family god, the god of children, the god of the family, the god of the ancestors. Always there is a religion. The quality of the religion differs according to individuals, but it is difficult for a human being to live and to continue to live and maintain his life without having something like the rudiments of an

ideal serving as the centre of his existence. Most of the time he does not know it and if he were asked what was his ideal he would not be able to formulate it, but he has one vaguely, something which is most precious in his life. For the majority of people, it is, for example, safety; to live in safety, to be in conditions in which one is sure of being able to continue to live. It is one among the great goals—if it can at all be called a goal—one of the great motives of human endeavour. There are some for whom comfort is the important thing, for others it is pleasure, amusement.

All these things have their place very much low down and one would hardly be tempted to give them the name of an ideal, but it is truly a form of religion, something which may seem to require that one should consecrate one's life to it. There are many influences that seek to possess man by making use of that as the basis. This feeling of insecurity, uncertainty is a kind of weapon, a means used by political or religious groups to influence individuals. One plays upon these ideas.

Every political or social ideal is a kind of inferior expression of an idea that is a rudimentary religion. As soon as there is the faculty of thinking, there is necessarily the aspiration towards something higher than the most gross daily existence of every minute and it is that which gives energy and the possibility of living.

It can be said, of course, of individuals as well as of groups, that their value is just in proportion to the value of their ideal, of their religion, that is to say, of the thing which they place at the summit of their existence.

To say the truth, everyone has, whether he knows it or not, his own religion, even while he belongs to any of the great recognised religions that have a name and a history. It is certain that even when one learns by heart the dogmas and follows a prescribed ritual, every one understands in his own way and acts in his own way; the name only of the religion is the same, but this same religion is not the same for all individuals who believe in practising it.

One can say that if this aspiration to the unknown and the higher found no expression, human existence would be very difficult. If there were not in the core of every being the hope for something better, for some order, whatever it be, it would be difficult to find the necessary energy to continue to live.

But there are very few people who are able to think freely, it is much more easy to join a religion, accept it, adopt it, adhere to the religious collectivity than to formulate for oneself one's own cult. Apparently, therefore, you are this or that, but in reality it is only an appearance.

The Mother

(Bulletin: Vol. XI, No. 2, pp. 67-71)

How can our thoughts be created by the forces of the universal mind?

Because the forces of the universal mind enter into our head; we are in a bath of forces and we are not aware of it! We are not like something shut up in a bag which is independent of everything else—all forces, vibrations and movements enter into us, pass through us. We have therefore some mental force in suspense, at our disposal, that is to say, which can be used by the formative or creative mental power; these are as it were free forces. As soon as some thought coming from outside or some force or some movement enters into our consciousness, we give it a concrete form, a logical appearance and all kinds of precision; but in fact the force belongs to a domain of which we are hardly conscious.

But it is not a special fact happening from time to time, it is something constant. If there is a current of force that passes, with a particular thought-formation, you see it passing from one to another and in each one it forms a kind of centre of light or force in affinity with what is manifested; and the result is what we call "our" thought.

But our thought is something which does not exist so to say. It can be our thought only if instead of being a public place, as we are generally in our natural state, (a public place where all forces pass—come, go, enter, depart, push each other and even quarrel),

we are a consciousness concentrated, turned upward in an aspiration, end open, beyond the limits of the human mind to something higher; then when you are thus open, that brings down something higher through all the successive layers of the being; and this something comes in contact with our conscious brain and there takes a form which is no more the creation of a universal force nor that of a personal mind stronger than ours, but the *direct* expression and creation of a light that is above us and that can be a light of the first order if our aspiratlon and opening would allow it. It is the only case when you can say that the thought is our thought. Otherwise, all the rest is a recording of things that pass; we note down, we clothe with words a force which is altogether a universal and collective force, which enters, comes out, moves, passes from one to another as it likes.

But how is the thought formed in the universal mind?

Ideas have a higher origin than the mind. There is a region of the mind higher than the ordinary mind, in which there are ideas, ideas that are typal, ideas truly prototypes; these ideas then come down and put on a mental substance. According fo the quality of one who receives, they either keep their own virtue, their original nature or they get deformed, they are coloured, transformed in the individual consciousness. But the idea goes much beyond the mind; it is of a much higher origin; and yet whether it is the universal mind or human mind, the working is the same; the

individual movement is only representative of the universal movement. The *scale* is different, but the phenomenon is the same. Of course they are no more thoughts as we conceive thoughts; they are universal principles, (but it is the same thing) universal principles on which universes are built.

The universe, after all, is only one person, only one individuality in the midst of the eternal Creation. Each universe is a person, which is formed, which lives and which is dissolved and another is formed—it is the same thing. For us the person means the human individual and from the universal point of view, the person is the universal individual; it is a universe in the midst of all universes.

The Mother

(Bulletin: Vol. XIII No. 2, pp. 67-71)

To Keep Silent

From the point of view of individual growth and for those who are still at the beginning of the path, to be able to keep silent when faced with something that you do not know is one of the things that are most helpful to progress. You must be able to keep silent not merely externally, not merely not to utter a word, but to be silent within, so that the mind does not assert blatantly its ignorance as it does always, does not try to understand by means of an instrument which is incapable of understanding but knows its weakness and opens itself simply, quietly awaiting the time to come for it to receive the Light, for it is only the Light, the true Light

which can give it understanding. This is not all that it has learnt, all that it has observed, all the so-called experience that it has had in life, but something else wholly transcending it. And before this something else —which is the expression of the Grace—manifests in it, if it keeps silent very quietly, very modestly and does not attempt to understand, especially to judge, things would go much quicker.

The noise that all the words, all the ideas make in the head is a noise so deafening that it prevents you from hearing the truth if it wants to manifest.

Learn to be quiet and silent. When you have a problem to solve, if instead of turning in your head all the possibilities, all the consequences, all the things that should be done or not done, you remained quiet with an aspiration for good will, a need for good will, the solution would come quickly, and as you are silent you will be able to hear it.

When you fall into a difficulty, try this method. Instead of becoming restless, instead of rummaging all ideas, actively looking for solutions, getting anxious and troubled, running hither and thither in your head— I do not say externally, for externally people have probably the good sense not to do it, but I mean internally, within the head—remain quiet and according to your nature, with ardour or peace, with intensity or wideness or all that at once, call for the Light and await its coming.

The path would then be considerably shortened.

The Mother

(Bulletin: Vol. XI No. 1, pp. 71–73)